1:Wilson E-5(1934-1938)1951 FN17 Ngonde FN17
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to these crops, production of which is now expanding—beans, groundnuts, coffee and rice—even though the latter is planted like millet in a seed-bed of ash. The cultivation of rice is on a commercial basis. A small number of men own ploughs which they hire out for preparing rice-fields, and the weeding and reaping is also often done by hired labour. For the hulling, grading, and marketing of coffee the Agricultural Department has established a coffee co-operative, to which all native-grown coffee is sold, but in this organization villages as such play no part.

d. Herding

In each village there are, as we have seen, several herd-groups, five to ten neighbours herding their cattle together. This association is voluntary, but it is usual for members of adjoining homesteads to co-operate—special friends in a village tend to build together—and the group is more or less stable. All the boys of appropriate age (six to eleven) go to herd, even though there is one son of their father already in the group, and when a man has cattle, but no sons of an age to herd, he may leave his cattle to be looked after by the sons of neighbours. As one old man put it: 'My cows are herded by other men's sons, but I give them neither milk nor payment, it is not done in this country. When I beget a son he will herd too.' There is thus considerable give-and-take between fellow members of the group. Among Christians, and those pagans who wish their sons to go to school, the herds take shifts, half attending the morning session of school, and half the afternoon session. Formerly, young men armed with spears herded the cattle for fear of raids, while boys herded the calves which grazed near the villages. The same young men used to herd and hoe, taking it in turn, or hoeing in the late afternoon when the cattle grazed near the villages and could be herded by the youngsters. The cattle were trained to follow the call of a herdsman and in case of danger were quickly led away and hidden.[1]

In the large villages of the plain an assistant headman, one of whose functions is the care of cattle, is connected with each herd-group. In his homestead, under the bananas, a smoky fire is kept going during the heat of the day, and there the cattle of the group

[1] D. Kerr-Cross, op. cit., p. 121; *P. L. M. Moir*, op. cit., p. 93.

9: Wilson E-5 (1934-1955) 1959
FN17 Ngonde FN17
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the war and the form of its activities has not altered appreciably. Three other missions based elsewhere now have small congregations in the District and a Lutheran pastor under discipline broke away and formed his own 'independent' Church, which differs from the other 'independent' Churches in that the rule of monogamy is enforced.

The total number of converts has increased very considerably, much more than keeping pace with the increase in population; taking the three main missions together, their converts form over 14 per cent of the total population.[1] Figures for the five mission Churches with small congregations in the District—Pentecostal Holiness, Assemblies of God, Seventh Day Adventists, Anglican, and Watch Tower—are not available. Nor do we know the membership of one of the 'independent' African Churches, but supposing the membership of the missions with small congregations in the District to be 2,000 (a conservative estimate) the percentage claiming to be Christian is 24 per cent as against 16 per cent in 1938. Dissimilarities in the response to Christian teaching in different areas are very marked. Around Rungwe, the main Moravian mission-station, the bulk of the population is Christian, and the whole atmosphere is that of a Christian community, whereas in Selya, where mission work began in 1891 as it did in Rungwe, Christians still form a small minority in dominantly pagan chiefdoms. The reasons for this difference are complex. One factor is that Selya is geographically isolated whereas Rungwe is near a main road and within easy reach of the Government and trading centre Tukuyu; but much more important have been differences in mission policy regarding education, and differences in the personalities of missionaries, chiefs, and early converts.

The change from a society based on kinship to one based on voluntary association is apparent in the economic field as well as in the religious. Co-operative societies formed by producers of coffee and rice, which collect and market the crops, and give opportunity

[1] Figures supplied by the courtesy of the missionaries directing each mission and the leaders of two 'independent' Churches were as follows for 1954:

Moravians		23,350
Lutheran		10,000 (approximately)
Roman Catholic		4,700
Last Church (Ngonde) (Also called 'Native Mission')	('independent')	10,711
'African Lutheran Church'	('independent')	200

9: Wilson E-5 (1934-1955) 1959
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177 for the local investment of savings are the most important
[474] economic undertaking in the District. The seven coffee co-
[954] operatives handled a crop of 950 tons in 1955, worth about £407,500, and are organized so efficiently as to be able to return over 90 per cent of the price of the coffee on Moshi market to the producer, after the heavy transport costs (14 per cent) have been paid. One Government-paid officer assists these societies.

In the educational and recreational field also, associations are
526 emerging: football clubs; companies of Scouts and Guides;
575 'Welfare Centres' with classes in reading for adult illiterates,
177 indoor games, and Saturday-night dances; Women's Clubs for handwork and recreation; and in Tukuyu itself an inter-racial club with its own premises, whose members meet to play games, and get to know one another and discuss common problems. These associations make a visible mark on the face of the country in the shape of new brick Churches, co-operative stores, football fields, and, more rarely, a village club-house.

177 The change from a subsistence to a money economy, and from a
651 system of government through chiefs and village headmen who were dependent primarily on inherited wealth, which secured to them the labour of many able-bodied wives and sons, to a system of government through European officials, chiefs, and clerks paid out of taxes, and assisted by unpaid village headmen, implies the collection and administration of taxes. The District Council has
177 the responsibility for the budgeting and expenditure of over
652 £60,000 per annum. The greater part of it is spent on the salaries of chiefs, secretaries, and clerks engaged in administration, on courts, on schools, dispensaries, and roads. The development of associations with paid officers also implies the collection of dues and budgeting. As in so many countries the difficulty of building
177 up a tradition of honesty in administration is great. Tax clerks,
685 court clerks, council secretaries, and co-operative society secretaries, and even church elders handle sums of money relatively large in proportion to their earnings and one of the tasks of European officials and missionaries is to secure a sound system of accounting and check corruption. In the traditional society stock theft was a capital offence, but money has not the sanctity of cattle, and often the clerk who has appropriated public funds is treated by others as 'unfortunate' rather than immoral. At the same time villagers show great anxiety lest a man entrusted with some common fund should spend it for himself. The risk of theft